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THE XXI CENTURY GUIDANCE AND ITS SOCIAL RESPONSIBILITY

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Abstract

This paper aims to consider the XXI century guidance in Venezuela as a discipline with a high social commitment. As a program, must now be redefined in order to push for proposals leading to the inclusion of all those people, who have traditionally been excluded because of their race, ethnicity, gender or physical disability and social praxis as is aimed at facilitating the processes of human development dimensions of Being, Living, Serving, Knowing and Doing in the personal, family and community along the continuum of life, The skills acquired through the processes of guidance, are determinants to provide the means for citizens to manage their own and their community development. IT is the need for a paradigm shift that leaves behind the classic position of a counselor who helps others, from it he has experience and thus will help. It rather suggests a relationship of intersubjective guidance. On the other hand, it is the need to strengthen the social capital of the spaces that contextualize the process. It also explains the scope of the National Guidance System.

Key words: Guidance; Social responsibility; National Guidance System

The focus of the XXI century should have a high social commitment, without losing, obviously, his mental vision. As a social program, must now be redefined in order to push for proposals leading to the inclusion of all those people, who have traditionally been excluded because of their race, ethnicity, gender or physical disability and social praxis as is aimed at facilitating the processes of human development dimensions of Being, Living, Serving, Knowing and Doing in the personal, family and community along the continuum of life, with the aim of enhancing the talents and processes of self-determination, freedom and emancipation in the permanent construction of the development and welfare of people and their communities (Interministerial Resolution working paper, 2009).

The skills acquired through the processes of guidance, are critical to provide the means for citizens to manage their own development, the development of their community and the construction of the route of self-learning, training, placement, and life throughout their life cycle. These capabilities are reflected in indicators of competencies that identify the processes of learning to be, learning to learn and those relating to social, civic, intercultural and leadership for the socio-productive.

In relation to social responsibility, Barreto (2007) argues that it is exercised through a way of life based on principles and values that make possible the development of individuals and society in an atmosphere of respect and economic progress Cultural and spiritual.

The review of the state of the art in guidance indicates that in the second half of the twentieth century, it was emphasized that the focus was basically an aid relationship, understood as a remedial aid covering problems, in situations of difficulty or danger, which a person was, and which could not escape without the aid of another. In this respect, Beck (1973) makes a historical analysis, noting that the idea of helping individuals is as old as mankind and that "... such assistance was the logical outcome of where civilization replaced the savagery."

This suggests a paradigm where a professional relationship with power, helped the other from their experience. This act reflected the relations of decision / power / submission in the world in the last century. It was, rather, a dependency relationship between an adult and a young man considered unqualified for the vicissitudes that life offered him, with all the ideological implications that this entails, thus maintaining the existing social structures. In this paradigm, some authors are recognized in Guidance such as Tyler Egan, Weinberg, and all those who, at the time, had the responsibility and leadership in the discipline.

Although in recent decades, the emphasis on what remedial help jump for aid in the development process and the achievement of human potential, however, the relationship is always speaking of help, keeping all the dangers have already been mentioned

In this vein, the postmodern man, contrary to modern linear thinking, disciplined, positive, according to Moreno (2000), is an individual locked in his own individuality, delivered to the concrete and immediate that for Similarly, it is changing, allowing you to live many experiences as if each one was another subject, without any consistency or continuity of personality and it is with this guy to whom must establish the guidance relationship. The aid relationship was thought to another subject and therefore the challenge is to how, now, establish a guidance relationship? What are the prospects for new guidance that will work with excluded people an the communities?

The need to break with the scientific paradigm that dominated much of the last century, which limited the possibilities of social discipline and focus as all the changes that have occurred under the conditions of globalization and / or globalization, justifies a Guidance on the relationship, which according Vilera (2000), must be "... necessarily active and dynamic dialogue in defense of democratic life, the currency of public life, expandable ethically and politically transformative

Hence, the Guidance would be a shared experience in which a sensitive human being is dedicated to listening, understanding, and even more to try to interpret the subjective world of the individual to another, from there, to rebuild itself. In this intersubjective dialogue, as Buber (1977), "... to be discovered by those who want to know" (p.25), allowing the listener to grow in that knowledge and look at otherness.

This concept leads us to the end of otherness (from Latin *alter*: the "other" for two terms, taken from the position of "one", ie I) is the philosophical principle of "switch" or change one's perspective by "other," considering and taking into account the point of view, the conception of the world, the interests, the ideology of another and not assuming that the "one" is the only option. (Fiese, 2009)

The term "otherness" is applied to the discovery that the "I" makes the "other", which raises a wide range of images from another of "us" and multiple visions of self. Such images, beyond the differences, all agree in being more or less invented representations of unsuspected before, radically different, living in different worlds within the same universe.

In Vallejo (2006) states, in relation to otherness, ie the other, certain statements of other authors as Theodosiadis (1996) for whom the other is one you initially presents itself as a self, an address from the awareness for others. Inputs are notorious for Ferrater, cited by Aranguren (1994) who sees the changes as "my relationship with the other" which can be individual and interpersonal. In the same vein, Lain Entralgo, quoted by the author himself raises contemplate another relationship as an encounter described in the special forms of encounter which includes love, communication and interpersonal relationships. In this sense, it takes true reflection of the conscience of each, in order to transform them, leading to real encounters with the other. Throughout history, many recommendations in this regard have been taken to upgrade to another, such as "love of neighbor as yourself", that of Native Americans that is self-explanatory " put into the shoes of others put on others shoes "in order to understand or as the waika chair of our indigenous, a physical position where they have had communication problems sitting joining hug their bodies to reflect and then forgive.

Otherness proposed by James (2002), directed towards education, it raises the constitution of reality from the educational dimension of otherness that is the educational thought since the relationship of otherness, but also rethinking the importance of the dialogical relating to the textual forms, contextual and related to the action. In terms of guidance is relevant dialogic dimension, the reference to the importance of context in the relational aspect with regard to action, must be addressed rather than worry.

This historic moment is appropriate to enhance the appreciation of the other. Though it may seem contradictory, in this world where globalization abounds, cyber culture and anarchic individualism, people are hungry for people to offset the icy touch with technology and the apparent removal of the account with the other.

Therefore, the dialog that is spoken is a gathering of people is not merely a simplistic relationship of support, but on the contrary, sympathy is in the exchange of subjectivities. It is not a mere act of depositing ideas of a subject in the other, nor a change of ideas, nor the imposition of a truth. Rather it is a communion; a commitment is the pursuit of freedom, especially for those who have been socially excluded

At the dawn of the twenty-first century, the discussion on the conceptualization of the focus can no longer be postponed, it should be done through education, where the focus of the work has achieved its larger space and who would benefit resized to the substantive functions of it. However, any other area with their social implications and can be considered to facilitate social inclusion and work in communities.

The social responsibility of the Guidance is presented in the XXI century as a significant edge in integration and intersubjectivity in which underlies both the otherness and the otherness soaked the social maelstrom, then we must work from the standpoint of this discipline, how to enrich the social capital of communities that contextualize everyday living.

In relation to work in communities, defined as the social cluster of families living in a specific geographic area who share a common history and interests are known and relate to one another, using the same public services and share similar needs and potential: economic, social, urban and all other (Communal Councils Act, 2008), guidance would be the liaison between them and the various community organizations to achieve the integration of the triad individual, society and kind and as noted by Morin , (1999) all truly human development means joint development of the autonomous individual, the community participation and sense of belonging to the human species.

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In this vein, a study by the World Bank, quoted by Kliksberg (2002) showed that increased participation in organizations, it produces an improvement in social growth. Engages in this way the belief that a group in cooperative organizations, together you get the best results. For its part, Kliksberg (2001) and (2004), Labrín (2003) and Méndez (2004) show that in Norway, have made investments to increase the social capital (values, solidarity, trust, participation), this was the National Commission on ethical values, to promote that in every municipality in the country to discuss the new ethical challenges

These approaches recognize the importance of community development from the local to the global in pursuit of sustainability, where cooperation, synergy of action, ethical values and take their civic role

The orientation and its social responsibility, is in Venezuela at the present time, in synergy and historical context, from the Ministry of People's Power for Higher Education, the creation of a centralized system known as the National Orientation emanate from there to the policies and guidelines for all schemes of national guidance.

For the creation of the National Guidance System (SNO), some guidelines have taken, from a Socialist Prime Plan, effective between 2007 and 2013. These guidelines would be the ethical, social inclusion, endogenous development, the humanist, the strength of the collective and universal education. Some of these guidelines in submitting the plan and others developed in individual chapters:

- Ethics: the remaking of the Venezuelan nation "requires a moral and ethical project merged with the humanist and whose ultimate goal is Bolívar in the words of the" supreme

happiness "for each citizen; also mindful of the responsibility moral, social beings collectively, the supreme value of life and value of creative work and productive. Ethics, in essence, deals with human life and seeks the creative force that makes us feel with dignity; all those rights that make us feel sympathetic to all human beings

- Social inclusion: acquires its highest development when the care is customized for groups of maximum social exclusion should also be self-oriented individuals, communities and their organizations, and meet the needs of all Venezuelan Venezuelans and without any distinction.
- Endogenous development: not only seen as a production model but also as economic and social development model human conception: on the road to social justice, equity and solidarity between human beings and the institutions of the Republic.
- Collective strength: transforming the individual weakness in collective force to strengthen the independence, freedom and power of the original individual. Be making a social group, not to be denied but that it transcends individual positively.
- Universal education: extending the coverage of school fees for all people at all levels, ensuring the continuation and permanence. This in turn would ensure universal, the presence of orientation in all educational levels.

All of the above, lets us feel the need for the creation of the SNO to respond urgently to the needs not only to the Constitution of the Bolivarian Republic of Venezuela, in the First Plan Socialist, but also to the existing problems in the field of guidance and social inclusion and work in communities by ensuring the individual-community relationship.

In addition, a new interpretation of the Guideline, poses as Maturana (1990), will restore not only the conscience of humanity, but the basic trust of each other, which is the bedrock of social life and that love is a kind of behavior or class of behaviors through which the other appears as a legitimate other in coexistence with one another in circumstances that can be themselves. According to him, is not an issue of legitimacy to the other, or do things intentionally to legitimize the other is an issue of conduct through which the legitimacy of another is not denied, even in disagreement. In the same vein, says that love is a basic biological phenomenon and is the emotion that constitutes social existence. From the viewpoint of otherness, for Maturana (1999) love is the domain of those relational behaviors through which a legitimate other in coexistence with oneself under any circumstances. Love does not authorize another, love leaves but seeing the other quiet and involves him in a way that does not need to justify their existence in the relationship. In the real world, the approach leads to promote, through guidance action, the internalization of the appreciation of the other from the most everyday living, within his own family, then in the community, in school and so, gradually, the love, as seen from the

poetry of the intangible, resulting in an harmonious live actions of the individual himself, and projected toward the other in an intersubjective relationship in which both of them receive from each other.

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